THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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INFANT BAPTISM.

When the eastern reformer and Deist, Baboo Kesh b Chunder Sen, was in this country, he told the people that he and his fellow-countrymen in India liked the Bible pretty well, and thought that many beautiful truths and much excellent doctrine could be gleaned from its pages, but the people of India did not like and did not want the multifarious conflicting teachings of the hundred of antagonistic sects who all profess to base their irreconcilable creeds upon that venerated book, because those numerous and contradictory creeds and doctrines only puzzled, perplexed, and bewildered the minds of the poor Hindoos. How could they receive such opposing teachings for the doctrine of the one true God, for the truth, the way of life and salvation, or the disunited teachers thereof as His servants? "For God is not the author of confusion, but of peace, as in all churches of the saints." He is not the author of the tangled mass of conflicting sectarian theological creeds and doctrines, he is no the head and the guide of the discordant societies which profess those contrary creeds, nor did he authorize the teachers thereof to teach any such inconsistences and confusion.

There is scarcely one principle of the Gospel, if indeed there is one, concerning which the sectaries are not hopelessly divided. The simple but essential doctrine and ordinance of baptism is one upon which professing Christians are perhaps as completely divided and as diametrically opposed as upon any other. Some believe it is essential, others that it is non-essential. Some believe that it is a matter of no importance whatever; others, that it is not very material, yet is still advisable to be attended to, and cannot be ignored with absolute and assured safety, if even with a good hope of safety. Some believe that infants will go to hell if they are not baptized; others, that such a doctrine is a doctrine of devils; others, that infants are not rigidly required to be baptized, but that it is a little better for them to be baptised than not; others, that it is perfectly immaterial whether they are baptised or not; and others, that it is ridiculous and even wicked to baptise them.

Nearly as many and as diverse opinions are entertained concerning the question of adult baptism. In reference to the question of authority to administer in the ordinance of baptism, a similar confliction of opinions prevails. Some believe that authority is necessary in the administrator; others, that it is not really necessary, but that it is better to have someboyd

to officiate who is authorized, or is supposed to be authorized; others, that it is perfectly immaterial whether he is authorized or not; others, that it is foolish to talk or think of authority in the matter. In reference to the mode also, there is like contradiction. Some believe in baptism by sprinkling, others by pouring, others by dipping, others by immersion, and it would not be surprizing to meet with people who, determined to be saved at all hazards, submit to all the various forms of ordinance supposed to be baptism, in order by all means to be sure to hit upon the right one. Some, who believe in one or other of the modes, believe that it is the only right mode; others, that one mode may be better than any other, yet still it is not a matter of great actual importance; others, that a candidate can choose his own mode, and that, whatever the choice may be, the chosen mode will be valid. As to the object of baptism, the difficulty is to find any teacher among the sects who has an intelligent opinion upon the subject. What a funny state of things to be sure! What is a miserable repentant sinner to do before such ignorant and unqualified teachers professing to be sent of God?

The following paragraph from the *Family Herald* presents briefly the uncertain position of the Christian world upon the subject of infant baptism—

"Infant baptism cannot be defended by set or explicit texts, but can certainly be justified by analogy, history, and implication. (1.) By analogy: children were brought to the Lord, and circumcised on the eighth day. Here the rite was by blood; but with us it is by water; the first a symbolic sacrifice; the second a cleansing. (2.) By history: whole households were baptized, including children, in Apostolic times. Christ said, 'Suffer little children to come unto me;' and although this does not infer baptism, and must not be wrested to the support of more than it means, it does mean that He promised His grace to those 'who by reason of their tender years' could by no means understand his vicarious sacrifice. (3.) Again, Abraham's faith saved not only himself, but his seed for generations, notwithstanding Sarah's mocking unbelief. Why then should we not, at the very earliest opportunity, beg the grace of God upon a child?—and 'What ye ask faithfully, that will I do.' These are plain reasons, and, as it seems to us, not easily to be rejected. The Roman Catholic, Greek, and Anglican Churches, and all ancient Churches, used infant baptism. Can you give any sound reason against it, except a doubt that a child really does not understand the blessing which God confers? Alas! do any of us thoroughly understand it? We know persons who declare that baptized children are really more docile than those who are not baptized. The worldly answer to this is, that the parents of such children are better taught, more religious, and more humble; but surely there may be another reason. Added to this, the written tradition of the Church, preserved to us in the writings of the Apostolic Fathers, who were the direct disciples of the twelve living oracles of Christ, and in the writings of their disciples, the fathers of the second century, is conclusive evidence that infant baptism prevailed from the beginning. And this tradition is not to be despised, because by it alone we know that the books collected together in the New Testament were written by those whose names they bear, and that they were written by Divine inspiration; that those books, and none other, are the rule of Christian faith; that the Lord's Day is to be observed; and that the institution of the two Sacraments was not a temporary institution, which was to expire after the mysteries of the Christian religion were sufficiently revealed and understood."

The admissions in the above are noteworthy. It is freely conceded that not only the ordinance of baptism, but the whole Christian faith and the Bible itself as an inspired record, rests upon tradition. In that book it is allowed that there is no direct testimony in favor of infant baptism, that there are no explicit texts defending it, and that the most that can be claimed for it is that it can be "justified by analogy, history, and implication." The justification

by analogy is no justification at all. The principle of analogical justification is capable of leading to numberless errors, for men may imagine they see countless analogies, or think some ought to exist, where there are none at all. In regard to justification of the doctrine by history, because households and even children were baptized, it by no means follows that infants were, many households having no infants, though many children. Neither if households containing infants were baptized must we conclude that the infants were, because the ordinance would be administered to such persons only as were proper subjects of it. The editor says truly that the words of Jesus to suffer little children to come unto him do not infer infant baptism. Neither do they imply it. Withholding baptism from infants is not withholding the grace and blessing of God from them. The testimony of the fathers is not considered inspired testimony, and therefore can only be considered as collateral. Clerical controversialists themselves declare that in the third and fourth centuries there was as much disagreement and division among religious teachers as there is now. The customs of ancient churches even, as the Roman Catholic, Greek, and Anglican, can not be considered valid, for the fact of those churches being divided and antagonistic proves that they were apostate and therefore untrustworthy at best. We know that, in a very few years, or even months, men will apostatize from the truth, and will deny and pervert the fundamental principles of the Gospel. Justification of the doctrine by implication is as unsatisfactory as justification by analogy, and is equally liable to lead to untold errors. An ingenious or wicked man may imply this thing, that thing, or the other thing from Scripture, which thing the writers of the Scriptures never dreamed about, nor had the remotest conception of, in the connection intended by the implier. Asking the grace of God upon an infant by no means infers baptism of the infant. Infants may and ought to be blessed, but not baptized. Jesus Christ took little children in his arms and blessed them, but it is not stated that he baptized them, or commanded them to be baptized. Neither is such an inference or implication justifiable.

Circumcision and baptism are two different and distinct ordinances, the former applicable to one sex only, the latter incumbent on both sexes. Both ordinances existed among the children of Israel. Paul says the Gospel was preached before to Abraham, and also that the ancient Israelites were all baptized unto Moses in the cloud and in the sea. John the Baptist preached and administered baptism when circumcision was common in Judea, and before the Gospel was promulgated by Jesus Christ and his Apostles.

Now we will proceed to give a "sound reason" why infants should not be baptized. If we consider the nature and object of baptism, we shall see that it is not applicable to infants, and was not intended for them. For what purpose was baptism instituted? It is an ordinance of remission. It is the first ordinance of the Church of Christ, previous to receiving which no person can be considered a member of that Church. This makes it an ordinance also of admission or adoption. In the Scriptures it is said to be for the remission of sins. This is distinctly stated in explicit Bible texts, not resting merely upon the uncertain basis of analogy, uninspired history, the usages of the fathers, or implication. The following quotations show plainly enough what baptism is for—

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark i, 4.

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii, 3.

"Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii, 38.

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii, 16.

Baptism being for the remission of sins, the question at once arises, can infants be considered sinners in the

sight of God? No, neither can they repent. God is not more unreasonable than man. He does not require from infants the accountability which he requires from adults. Sin is transgression wittingly, and that transgression needs to be remitted. Have infants any sins to be remitted? No. They do not know right from wrong, good from evil, and therefore they cannot commit sin, nor are they held accountable before God. This is evident from the fact that Jesus declared that of such was the kingdom of heaven. He also took a little child and set in the midst of his disciples and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Infants, therefore, cannot be considered sinners, in need of repentance, conversion, baptism, and remission of sins. They have no sins to be remitted, and therefore can not need any baptism for the remission thereof.

As children grow up from infancy, they cease to be "little" children, they begin to comprehend good and evil, to understand right from wrong, to be capable of committing sin, of transgressing wittingly, of alienating themselves from and rendering themselves unworthy of the grace of God, and therefore they become accountable and are held to be so.

[TO BE CONTINUED.]

THE OUTLOOK—WHAT THE PAPERS SAY.

[CONCLUDED FROM PAGE 55.]

ENGLAND PLUCKY YET.

Let neither the French nor any other foreign people commit the absurd mistake of supposing that the "war spirit" is gone out of English blood. We were once known pretty generally as the hardest fighting race in the world, and the "old Adam" is among us still, so ready to be called forth that the reasons must be prodigiously strong which keep us peaceful when blows are being dealt abroad. And the reasons are prodigiously strong; otherwise our Ministry would not have been able to keep this terrible war from extending over the entire civilized world. One word arousing our sense of honor, and carrying with it the accent of right and justice, will always awake England from her apathy; and the wisest soldiers of Europe know very well that, even as we stand, the invasion of this country is but a madman's dream.

Wars nowadays may be as distinctly inspired by injustice, by greed of territory, by lust of military fame, by vindictive craving for the gratification of long-cherished hatreds, as they were in any previous century. After the experience we have had within the memory of the present generation, it would be falsifying history to say that modern wars are never iniquitous assaults upon peaceful neighbors, or are in result unprofitable. We know too well what elasticity there will often be in the definition of "justice" when nations quarrel.—*Daily Telegraph.*

PRUSSIAN INVASION OF ENGLAND.

There is at least one point on which the French and Germans, so antagonistic in everything else, are agreed—the practicability of a Prussian invasion of England. Plans for the invasion and conquest of England are as much a study and a pastime among the chiefs of the German army now, as plans for the invasion and conquest of France were for many years prior to the war. The Germans believe that a descent upon this country and its occupation by their armies is, at least, as easy as the occupation of France was considered only a few years ago. Why? Because Germany will ere long be the greatest maritime Power on the Continent, and believes she will be as able to attack us successfully by sea, as she has shown herself to attack France by land. This is the German view. It is also the view of the French, as expressed by a distinguished Frenchman. M. Michel Chevalier has just told us, in the columns

of a French journal, what, in the opinion of France, our policy of inaction may bring upon England. Let us add that not only is there perfect accord and unanimity between the French and Germans on this head, but that all impartial and reflecting Englishmen who know the real facts of the case have long held the same opinion. . . . .

M. Michel Chevalier shows that Prussia, supposing her triumph over France to be complete, may procure a war-navy equal to that of England; since to do this is only a question of money. The new Prussian Empire has a population of nearly fifty millions, and from the extent of her coasts she would have no difficulty in manning such a fleet, especially as steam has rendered seamen trained to a life on the ocean less requisite than in the old time of sailing vessels. With such a fleet Prussia would only have to wait until England should be engaged in some difficulty with the United States; or, indeed, we may note, with Russia, or any other Power, and she might then declare war against us with that suddenness which characterises all her projects. . . . .

But even in a former generation, when we were supreme on the ocean, and when our army, relatively to the armies of other Powers, was larger than it is now, such men as the Duke of Wellington and Lord Palmerston—as M. Chevalier reminds us—held that a descent upon England was far from impossible, and counselled that preparations should be made against it. Prussia, therefore, with a numerous steam fleet and her million and a half of soldiers, might be able to throw a large army upon our shores, and overrun and desolate our country as she is overrunning and desolating France. London, unlike Paris, would be open to her troops the moment they arrived. An invasion of England, M. Chevalier shrewdly remarks, would be popular among the Germans, "especially as plunder possesses great charms in their eyes, and England would be a magnificent field for pillage." "In case, then, France," he significantly adds, "which is the only ally of the first class England can have, should be crushed, the latter will be obliged to take precautions against the humiliating and disastrous eventuality that presents itself to her. England must, for example, maintain permanently at home 350,000 or 400,000 trained soldiers, for Prussia has about four times as many. England must throw up new fortifications round her arsenals, have entrenched camps and impregnable forts to protect her capital, and must remodel her fleet." This, he says, would cost £100,000,000 a year. —*Morning Advertiser.*

GERMAN LOSSES.

And in Germany, in spite of the ceaseless lengthening of the roll of victories, there is much cypress to plant, as well as laurels to wreathe. It is said, with some exaggeration, that 400,000 fathers of families went into France. Of these at least 40,000 may never return. The Germans are reported to have lost in killed and in hospital 300,000 men. So many vacant places at the board; so many husbandless and fatherless; so much of the simplest, and yet most crushing forms of woe, cannot fail to create an atmosphere of depression in which the Christmas candle and trees will look less bright than heretofore; and we can imagine the oldest wondering what ails all Germany that the mirth is so subdued. The cruel multitude of victories, the very number of the successes, signifies bitter loss.—*Echo.*

TREATIES VALUELESS.

On the whole, it seems very much as if the *Tages Presse* of Vienna were telling the exact truth when it says that all treaties have become valueless. At this hour Europe lies helpless in the presence of the army of Prussia and the indefinite menace of Russia. The map is to be made anew, and changes may be preparing that no one dreamed of when Napoleon blundered into war last July. Public opinion in England is stupefied by this new development, which certainly ought to have been foreseen. The Austrian press and people are even more incensed and excited.—*N. Y. Tribune.*

WHAT NEXT?

The serious thing for Europe to consider now is the state of affairs to

which the capitulation of Paris may only be a prelude. We had been flattering ourselves lately that the days of long wars were over. Slaughtering hordes were no longer permitted to devastate a country for seven or for thirty years. We had reached a more enlightened period of the world's history, in which the professional armies of each nation went out into the field, fought one or two great and decisive battles, accepted the arbitrament of the campaign, and returned to leave the work to be finished by the diplomatists. At this present moment no man can foresee the end of the war. The Emperor of Germany talks of a safe frontier having been secured, and speaks of his setting out upon a new campaign, to secure the conquests of peace, civilization and freedom. The military measures which are to introduce this beatific era are not yet complete.—*Daily News.*

COVENANT BREAKING—BAD SIGN.

The disposition to deal with a treaty as if it were waste paper, the moment its obligations are supposed to be inconvenient to one of the parties to it, is an unpleasant sign of the times. If the parole of nations is not honorably observed, wars will become more frequent, more bitter, and more sanguinary; the conquerors more exacting, and the conquered more harshly dealt with. *Væ victis* will be the rule. The conqueror will, in self defence, keep his foot on the neck of his foe till he believes him to be utterly exhausted and powerless. It is a breaking up of the very foundations of good will and amity between nations—a first step towards a relapse into barbarism. —*Brecon County Times.*

NO REIGN OF PEACE YET.

On Christmas Day, the rector of Merthyr preached a sermon on the present war, taking for his text, "The wolf also shall dwell with the lamb," &c. The rev. gentleman said "that he saw very little sign in the world as yet of the fulfilment of this great prophecy. That if the wolf did dwell with the lamb, it was only to devour it; or if the leopard lay down with the kid, it was with the kid it had just slain. Nowhere, nowhere could he see the calf and the young lion and the fatling together, and a little child leading them. For eighteen hundred and seventy years never had there been such a complete denial of the prophecy as they saw now. The age they lived in seemed to be rolled back into the very middle of the Dark Ages. Men were raging one against another, as though they were devils—tearing and killing each other with a degree of hatred as if Jesus had never been born. At the head of all this was an old, old man, seventy-five years of age—with one foot in the grave and the other half paralyzed out of it. Yet there he was, mocking God with his thanks and his hypocrisy."

THOU SHALT NOT MARRY.

There is a series of Divine prohibitions known as the Decalogue, in which the cardinal vices of humanity are duly interdicted, and which forms the basis of the custom, if not of the law, of nearly all civilized peoples. The inspired lawgiver, however, omitted one important subject, and so in this advanced year of grace, 1870, the directors of the Union Bank of London have supplied the missing veto, and it runs thus: "Thou shalt not marry on less than £150 a year." The directorial fiat has gone forth to all Union Bank clerks, forbidding them to enter into the estate of matrimony—notwithstanding it be a holy one—unless they have a salary of at least £150 per annum, and any violator of this edict is to be forthwith banished from the financial heaven in Princes-street. At first sight there is something comic in a wealthy commercial corporation playing the part of deputy Providence, and regulating the private social life of the clerks in its employ.

The Draconian directorate of the Union Bank profess to have been much impressed with the difficulties and distress resulting from early and impro-

vident marriages among junior clerks. Allowing this to be true, we question if there is not something of the universal element of selfishness at the bottom of their anxiety. How have they been made aware of the difficulties that surround inconsiderate matrimony except by a request for an increase of salary and promotion; and is not the fact of a man being single, and having "only himself to provide for," been frequently made an excuse by employers denying him both? It is more economical, they think, to have the executive of a large establishment conducted by a number of young exquisites at £100 a year, who dine little, dress much, drink more, and smoke most, who deem the day behind the desk a tolerable diversion to the evening before the music-hall counter, than to employ, at £150 a year, men whom nature and necessity have endued with a regard for somebody and something outside themselves.

Of course, early marriages, or, rather, early family having, is very improvident; but that improvidence is matched by the heartlessness of mercantile men who, taking advantage of the competition of intellectual labor, callously continue to give inadequate remuneration for it. Common sense revolts against boys and girls marrying, and we know of no financial or commercial house that pays its youngest servants sufficient to tempt them to commit the folly; but if their "junior" clerks are men doing the work of men, with little more than the pay of boys, the distress and difficulty resulting from improvident marriages is as much the doings of employers as of employed. The directors of the Union Bank fail to see, perhaps, that, in drawing a hard and fast line at £150 a year as a marriageable income, they are practically forbidding matrimony altogether. A good many years are occupied in advancing from, say, £70 or £80 to the stipulated sum—years in which much of the method and fashion of a man's future life are formed—years in which he is peculiarly apt to acquire loose manners and looser morals—years in which the working and waiting may be cut short by death, plans and engagements be frustrated by the mutability of circumstances, and the hopes of one or two lives be wrecked and cast adrift on the wide ocean of the future. It is real tyranny to compel a City clerk to remain unmarried till he is forty or fifty years old. And the tyranny is foolish. Who are the principal frequenters of the music-halls, the casinos, and other places of questionable resort in the metropolis? And who stimulate the vice and profligacy that flaunts itself openly in the public thoroughfares? Are they the young married men with small incomes and great incumbrances? or are they the unmarried clerks and shopmen with incomes between £80 and £150 a year? Which of these two classes, let us also ask, gives the best guarantees for diligence and commercial rectitude in the interests of their employers—the young unmarried man, whose head is full of the last ballet, the new comic song, or the forthcoming burlesque, or the man weaned from these frivolities to the purer joys of domestic life? The edict of the Union Bank is not only an interference with liberty; it is also based on a wrong assumption as to that which best promotes the social welfare. We have heard of similar rules in other financial establishments. We hope, however, they may think better of their determination. It is not much good for sentimentalists to prate that "marriages are made in heaven," when we find them prohibited in a bank parlor; and it is bewildering to hear on Sunday the Scripture admonition that "marriage is honorable in all men," and on Monday to find the commercial code plainly setting forth the prohibition, "Thou shalt not marry."—*Examiner.*

"We should ardently desire to see every Englishman in the possession of £150 a-year; but till that Utopian wish is realized we hold that most people ought to marry, though they have no prospect of becoming liable to the Income-tax.—"Saturday Review." —When people marry they naturally expect to become liable to several little income-taxes, and generally their expectations are realized, more or less, to their great joy.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 31, 1871.

A WORD TO THE WISE, AND TO THOSE WHO WISH TO BE SO.

If there is one thing more than another that is before the minds of the Saints continually, it is the subject of the gathering, of which we also have many things to say, as opportunity shall offer, but only a little this week, a word or two upon one particular point, which it is hoped will prove beneficial to our readers.

Many of the Saints do, and all should if possible, endeavor to hasten the time of their gathering by laying up regularly a few pence or shillings and depositing the same in this office until it becomes sufficient to effect their emigration. This is all very good, it is indeed much to be commended, and thousands of the Saints in Zion have been enabled thereby to forward the time of their deliverance in all probability many years. The Saints will do well to continue as diligently as possible to help themselves in this way to compass their escape, and we earnestly exhort them to do so, and endeavor thus to work out their salvation, which they will ultimately accomplish, sooner or later, if they remain faithful, and it cannot be otherwise than that the blessing of the Lord will be upon them.

There is one thing, however, which should be carefully watched. Unpleasant and unpropitious circumstances sometimes arise, whereby some individuals of the Saints are thrown into conditions of comparative poverty and privation, and then they are liable to be sorely tried, and tempted to withdraw a portion or the whole of the means which they have so diligently saved for their deliverance from Babylon. Occasionally also such means are drawn upon when no adequate cause exists therefor. This is anything but a prudent step, indeed it generally leads to disappointment and possibly, after the means have been re-obtained and dissipated, to repentance, but the repentance comes too late, so far as remedying the past is concerned, and it is well if it leads to greater prudence in the future. Surely few Saints need such an experience to learn a little wisdom!

We would not go so far as to say that there are not times when a Saint, who has deposited more or less means towards his emigration, finds himself absolutely necessitated to withdraw some of it. But would not faith and a good determination reduce those instances until they were much fewer than they appear to be? It seems to us to be a fact that when a Saint withdraws his deposits, and especially for purposes of business or other speculation, as a general thing the results do not answer his expectations, and by and by he finds the money gone, he scarcely knows where, and his position otherwise little if any bettered.

Now we should like to suggest to all the Saints, and we are sure they would

find it to their individual advantage and would be blessed of the Lord therein, not only to do all that lies in their power to lay by something regularly and steadily towards their emigration, but in their own minds to consider such deposits sacred to the purpose for which they are laid by, consecrated and dedicated to the work of their gathering to Zion, consider and act as if they do not exist for any other purpose, and ask the Lord in mighty faith to enable them to get along without touching those deposits for any secondary object. If the Saints will do this, the Lord will open up the way before them, and they will find that, with wonderfully few, if any, exceptions, there will be no real necessity for infringing upon the means which they have laid by for their emigration.

J. J.

CORRESPONDENCE.

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AMERICA.

Ogden, Utah, Jan. 1, 1871.

Dear Brother Jaques.

Your welcome letter of the 8th and 10th ult. reached me on the 30th, and with the "holly leaf" and the "Compliments of the Season," are now lying before me, the sight of which awakens in my mind thoughts which are "to memory dear," and I am, in fancy, transported back to other times, seasons, places, and scenes, which will by me never be forgotten while memory retains its throne. I think I see you plucking that holly leaf, to send to me as a memento of my native land, where repose the ashes of my ancestors, the land which to me is still dear, and ever will be, for I shall always feel a deep interest in its welfare, religiously, socially, morally, politically, etc., and, though I may love the "land of Zion" more, I do not love my native land the less on that account. It was there I first heard and embraced the Gospel and was protected in the enjoyment of religious liberty.

I am thankful to say my family and myself are in good health, and that so far we have enjoyed a "merry Christmas." I am still in the *Junction* office. I expect in a few days to take another trip north, east, and then probably south to "Dixie," where I hope to see the President and his friends who are wintering there. We are contemplating publishing a daily paper on the co-operative principle. I think we shall have sufficient patronage to sustain it. We have a pretty good job office, which has been well patronized by both insiders and "outsiders." We expect to have a new press before long. We have already got considerable new material for book printing. We are now printing in book form the Ogden City ordinances. Brothers T. G. Odell and J. G. Chambers are still in this office.

Yes, Ogden is larger than when you were here, and is still growing. Other things are growing too—families, for instance, mine among the rest, more grandchildren, and more increase expected daily.

Brother Thos. W. Brewerton, about whom you inquire, is a member of the City Council of Willard City, Box Elder County, where he resides. He is a man of family, had an increase last year. He is a "dusty miller," is well and doing well, his family ditto. He is fat, jolly, jovial, and good natured. He raises fat pigs, and has a splendid orchard and abundance of fruit of many kinds in the season thereof. He is a good Mormon—he takes the *Junction*, and pays for it.

A short time before Christmas, we had a few days of severe cold weather. With that exception, we have had thus far a mild open winter. To-day it is like spring. The health of the people is good generally. The holiday season has been characteristically orderly, with numerous balls and other seasonable festivities. Many celebrities continue to visit us, and give entertainments in our theatres and halls. All great men, when they arrive in the capital of Utah, are "interviewed"

by outsiders, religious and irreligious, and gravely informed that the Gentiles "preponderate and run this city," and that the favor must go that way. Thus the "interviewed" find themselves badly sold, when they discover that "outside" congregations and audiences number 30 or 40, while the Tabernacle Sunday congregation numbers 3000.

When you chance to stumble on any of my old friends, give them my kind regards, and tell them I am "right side up with care," and that I am yet on the Mormon side of the question. When you see brother Lorin Farr, please give me a kind remembrance to him. The same to brothers J. and C. Parry, when you see or communicate with them.

God bless and prosper you through the remainder of your mission, and give you a continuation of health, strength, and vigor, physically and intellectually. I wish you and all my friends "a happy new year."

Sister Hall and my girls send their kind love to you. They want to know what Congress will say about it.

Your brother,

JOSEPH HALL.

ENGLAND.

Sheffield, Jan. 5, 1871.

President Horace S. Eldredge.

Dear Brother—We are not adding many to our number in this Conference, and the prospects of the future for labor of that kind are not flattering. Nevertheless we continue to sow the Gospel seed, and peradventure it will be like bread cast upon the waters, to be seen after many days.

The majority of the Saints are highly interested in the Gospel, and I have experienced nothing but kindness from them during my sojourn here. I have labored in this Conference so far with great satisfaction, and my efforts for the spread of the Gospel truths have been greatly facilitated by the exertions in the same way of the Branch Presidents, who are alive to their duties. Still, all of our humble efforts combined seem insufficient to penetrate the iron shroud of tradition and wickedness which envelops the world, and diffuse light sufficient through the same to attract the attention of the victims. Why is it so? For we know that we have the Gospel of life and salvation, and that the rest of mankind lie in darkness. When we think of these things, we are literally forced to the conclusion that the time has come when men will not endure sound doctrine, but turn their ears from the truth unto fables. We can see these things coming to pass, with many others that we could make mention of. Hence, they should be a warning to the Saints, prompting them to watch the signs of the times, and keep alive to their duties, as also to be aware of false teachers.

Should you publish this note in the STAR, allow me to tender my kind regards to my acquaintances of this country, with prayers for their peace and prosperity.

With sincere regards to yourself, sister Eldredge, the brethren in the Office, and the Elders through the entire Mission, and prayers for your welfare and happiness, I remain your brother in the Gospel,

ALMA ELDREDGE.

Leicester, Jan. 22, 1871.

President Horace S. Eldredge.

Dear Brother—I returned last week from a tour of eleven days through the northern wing of this Conference. The Saints manifest an earnest desire to live "by every word that proceedeth from the mouth of God," as far as their circumstances will permit. They receive me with a smile of welcome, and truly show love of truth, and goodness of heart by the manner in which they provide for my wants.

It would be a great benefit to the Saints if they would abide more strictly by the Word of Wisdom and give up the injurious habits which some of them have contracted. Each Saint should ask himself, "Am I one of those who, rather than give up tobacco, hot and strong drinks, and other hurtful indulgences, will withdraw from the only way to be saved?"

I listened to an instructive lecture not long since, when I gained the following information—tobacco costs from threepence up to tenpence a pound at Liverpool, making an average of 6½d. a pound. The best and poorest qualities alike are charged by the Govern-

ment three shillings a pound as tariff, making the value 3s. 6½d. a pound. After it has gone through the various processes of manufacturing, it is sold at 2s. 8d., and yet a profit is made on it. How it is done I know not. Now instead of a man paying 3d. a day for tobacco, let him abstain from a habit so injurious, filthy, and obnoxious, save that 3d. a day, and watch its growth. In one week it is 1s. 9d., in four weeks 7s., and in a few years, with the additional saving of a few pence occasionally, it would be sufficient to emigrate himself and family to the valleys of the mountains, where every faithful Saint has a great desire to go. The same calculation might be made with other stimulants. Again, the custom of spending a shilling for every elevenpence earned is injurious. The "red book" credit system will keep any family in poverty. Saints should live within their means, pay ready money for what they need, as far as possible, for ready money is always an advantage in purchasing.

After all, the Saints are the salt of the earth, and I enjoy myself well among them here, though my field is so scattered that I am a long time getting round.

Hoping that your health has improved, and wishing to be kindly remembered to sister Eldredge and brothers Jaques and Carlson, I remain yours faithfully in Christ,

GEO. W. GEDO.

Ancaster, Jan. 26, 1871.

Elder J. Jaques.

Dear Brother—My health is splendid and my spirits are second to none. I have been on my usual round through the Lincolnshire part of this Conference, bringing into good use "Shanks' pony," visiting the Saints from town to town, village to village, and house to house, none of them having any fault to find, only that I don't come often enough, or stay long enough when one does come. They all feel well in the Gospel and manifest a desire for its progress in the onward march of truth. It is truly a joy to meet with the union and faithfulness that are characteristic of the Saints in this Conference throughout. I can but express my gratitude for this inestimable blessing. None are so calculated to make one happy and contented with one's lot, as a messenger of glad tidings to the people of this or any other land, as are those of union and peace as a reward of one's labors. True, as you say, it is somewhat of a task to get one's "mind weaned from home," but when an Elder meets with such untiring kindnesses as he can meet among the Saints of this land, if he is faithful, how can he get homesick, especially when he can get letters ever and anon from his family and friends at home, informing him that all is well, and exhorting him to be faithful on his mission? When he is in the faithful discharge of his duty as a missionary, he has plenty to occupy his attention, and his very soul is filled with joy. If he was disposed to grieve about home, what good would it do him? Not a bit that I can see, only make his might-be happy life miserable, and disqualify him for doing any good for himself or the cause of truth, which he has been sent to do. As to myself, I am quite contented where I am, and I feel to do my best to give a new impetus to the work of "peace on earth and goodwill to man."

I have held several meetings since I started on my round, with good attendance of the Saints, and "quite a few strangers," some of whom manifest quite a spirit of inquiry. This also is encouraging, for we like to see our labors attended with success, both in making converts and in keeping up a spirit of union among those already made.

I am in receipt of good news from home—all well, good time at Christmas, no complaints whatever. So on that score we both have reason for thankfulness.

To-day it is very clear, and O dear! how cold—puts me in mind of home weather.

Please give me a kind remembrance to all at 42, and believe me to be your well wishing brother in the Gospel,

GEO. H. PATTERSON.

Norwich, Jan. 27, 1871.

President Horace S. Eldredge.

Dear Brother—I have just returned from a tour out among the Saints. I have visited all the little Branches

belonging to this Conference, in company with brother G. O. Noble, and the Saints, as a general thing, feel first-class.

The Saints in this Conference are few and far between, and are extremely poor. I had no conception of the poverty that existed among them in this region. But with all their trials they would divide with a servant of God the last meal they had, knowing that they are engaged in the work of God.

Brother Noble and myself wish to be kindly remembered to sister Eldredge and all at 42.

Yours in the Gospel,

WM. DOUGLAS.

Norwich, Jan. 28, 1871.

President Horace S. Eldredge.

Dear Brother—I am well, and feel well—never better in my life. I know that Mormonism is true, and it gives me great pleasure to labor for the upbuilding of the great latter-day kingdom, which is established in the tops of the mountains, and is exalted above the hills.

I saw my appointment in the STAR, to labor in the Nottingham Conference. It is all right with me—it matters not where I am called to labor, or what I am called to do. I gladly go or come at the call of those whose right it is to dictate, realizing that "to obey is better than sacrifice, and to hearken than the fat of rams." My heart's desire is to do right—I have no other desire, except to do all that I possibly can for the upbuilding of the kingdom of God, that his will may be done on earth, as it is done in heaven.

I have taken great pleasure, while travelling among the Saints in this Conference, to do them all the good that I could, and as little harm as possible. I have enjoyed myself very much while laboring among them. They are a very warm-hearted people. They have been very kind to me, and although the most of them are very poor, yet they have always been willing to share their last morsel with the Elders. I do not think that I shall ever forget the many acts of kindness that I have received from the Saints in this Conference. I am sure that there are some just as good Saints hereabout as there are in the Mission, and it would give me great pleasure to see their names among those who may have the privilege to gather up to the land of Zion this year.

I believe that everything is moving along as well as could be expected. The Saints feel well, and are striving to keep the commandments of God by living their religion, with few exceptions. As a general thing, I believe they are striving to do right. A number are out of work, and they find it very hard to get bread to eat. How they manage to live, I cannot tell, but they are still in the land of the living. There are but few inquiries after truth in this part of the country. We have baptized three and rebaptized three in the last six months. A few more I think will be baptized in a short time, also a number of children, who wish to be baptized when the weather gets a little warmer. I believe that the Conference is out of debt, and I think that I shall be able to leave everything in a satisfactory condition. I have been round the Conference with brother Douglas, excepting to one small Branch, and a few scattered Saints, and I think that he is very well pleased with things generally. I believe he is a good man, and that he will get along very well.

I expect to leave here for Nottingham on Tuesday or Wednesday next.

Brother Douglas joins in kind love to all at 42. Ever praying God to bless you and yours, with all the faithful, I remain your humble brother in the Gospel of Christ,

GEO. O. NOBLE.

WALES.

Swansea, Jan. 25, 1871.

President Horace S. Eldredge.

Dear Brother—I am pleased to inform you that I can see a decided improvement on the part of the Saints in several portions of this Conference, in regard to attending to their meetings, also they manifest a greater determination in saving all they can of their small wages to enable them sometime to deliver themselves from this land of oppression. The world too seem to take a greater interest in our meetings than they have done. Last

Sunday we had more strangers present at our meeting than I have seen since my arrival in Swansea, and they were very attentive to all that was said. Two or three have expressed a desire to be baptized. A family also who were disfellowshiped have expressed a wish to try it again. We tell them to bring forth fruit meet for repentance, then we will give them the hand of fellowship.

While we are striving to sow the good seed, the enemy also is at work to discourage those who seem to be favorably disposed to investigate our principles, by circulating all manner of lies against our people, verifying the words of Jesus, that all men should "speak evil of you." The preaching of the word to-day produces the same result as it did in the days of Jesus, for I find, in my experience, almost without exception, that if a part of a family feels favorably disposed to our principles, the other part is up in arms against them. But the work is the Lord's, and he giveth the increase. We will try and act well our part, and leave all such in his hand.

I remain yours truly,

JOSEPH PARRY.

UTAH NEWS.

The following are from the *Deseret News* to Jan. 4—

Wood $8 to $10 per cord, and hay $16 to $20 per ton at Salt Lake City.

Benjamin Edwards, of Bear River Valley, lost his way between Ithaca and Randolph, was out all night, and had both feet badly frozen.

McKay, Sandford, and McCarthy, three of the prisoners escaped from Camp Douglas, were recaptured at Ogden by Marshal Fife and Sheriff Brown and posse.

John J. Baum was released by the magistrates of Provo for shooting Richard Brown, on the plea of justifiable homicide, Brown having been guilty of the most infamous and licentious conduct, and threatening the lives of those who opposed his course.

Brother Wm. C. Rydalch had returned from the States, having purchased two colts and 26 head of horned stock—five bulls, one bull calf, two cows, two or three heifer calves, and the remainder two or three year old heifers, all short horns, selected from different strains and herds.

The *News* recommends the Sanpeters and others not to kill the deer, but to leave them for the Indians. Elder Orson Hyde had requested the Bishops and other influential men in that region to endeavor to have the deer hunting stopped, the wild game being necessary for the support of the Indians, besides it was better for them to live on game than to be driven by starvation to steal the stock of the settlers.

New Year's day, or rather the day after, was observed as a holiday. Peace, sobriety, good feeling and hilarity prevailed. Captain Croxall's brass band serenaded the principal citizens. A big dinner was got up in the 11th Ward, to which about 300 persons sat down. Those able to do so, took provisions, and the poor were invited to partake free, and after the feast twenty baskets of surplus provisions were divided among the latter. Singing, reciting, and addresses followed.

The total interments in Salt Lake City in December, 1870, were 18—adults 8, children 10. The sexton reports, "Total interments during the year 347. Thus showing a decrease of total mortality as compared with 1869, of 139. Deducting from the total mortality of 1870 sixty-five persons brought from country places for interment, would leave the total mortality of resident citizens at 282, showing a decrease of resident mortality as compared with 1869,

of 199. This decrease in mortality is in favor of children, the adult mortality being about the same as in 1869."

"St. George, Jan. 1.—Weather very pleasant, thermometer up to 70. Congregation assembled in the open air and was addressed in the morning by Joe H. Johnson, and in the afternoon by Elder Wm. Snow and myself. The subjects treated upon were the Word of Wisdom, faith and good works. The audience was large and attentive. Elder B. Young, jun., preached in the 1st Ward school-house in the evening. The measles, at Santa Clara, is so bad among children that it has temporarily broken up the schools.——Jan. 2—School of the Prophets met this forenoon and afternoon, and was largely attended by representatives from every school in this Stake. Instructions were given by the Presidency. In the evening the stockholders of the Rio Virgen Manufacturing Company met for the purpose of organizing, under the statute of last winter.——Jan. 3.—Joel H. Johnson, of Bellevue, Washington County, was, yesterday, ordained a Patriarch in the Church, under the hands of Presidents B. Young and Geo. A. Smith.—GEO. A. SMITH."

The following are from the *Ogden Junction* to Jan. 4—

Lieut. Greeley and 150 troops from Omaha had arrived at Camp Douglas.

Prof. W. W. Burton had given a lecture on General History, at the 3rd District school-house.

Mr. W. D. Roberts started for the States, Dec. 15, to purchase bees, pigs, and poultry, improved kinds of the two latter.

A little son of Mr. Job Pingree was seriously wounded across the knee by an accidental blow from an axe in the hands of another boy.

The U. P. R. R. Co. were building a large frame-house at the depot, for the accommodation of the hands employed at the Railway Hotel.

The windows of the store of W. Pidcock were smashed in on the night of Dec. 19, supposed by a drunken body or by somebody in a "lark," as no robbery was effected.

Ogden spent a merry Christmas. Cheerfulness, liveliness, jollification, and order prevailed. The show of butcher's meat was the best ever seen in Ogden, venison was in the streets by the wagon load. Dec. 26 was a holiday, stores were closed, parties were numerous, and a grand ball came off at Woodmansee's Hall. Weather delightful.

William Simpson, son of David S. and Janet Cook, a promising, well respected lad of thirteen years, while crossing the ice on the river, half a mile from the school-house, South Weber, with another boy, out hunting, slipped and fell, and his gun exploded, also a can of powder in his pocket, killing him, and injuring the other lad in the leg.

Several hundred acres of fall grain, as well as a great quantity of grass seed, had been sown at Hooperville. A ten mile canal had been dug, which will supply water sufficient for mill and irrigating purposes. A good meeting-house was nearly finished, also many neat and commodious dwelling-houses. A great number of farms were opened and brought into cultivation in 1870.

"A. C." wrote that the largest ball ever held at Brigham City came off Dec. 23, at the New Factory Building, all the settlements in Box Elder County being largely represented. The ball was given by the local Co-operative Mercantile and Manufacturing Association, Cols. C. Loveland and John Burt floor managers. President L. Snow, Elders Jonathan C. Wright and Samuel Smith, and Bishop Alvin Nichols were present. The building and machinery were dedicated by President Snow. The building was commenced last spring. Mr. James Pett superintended the erection of it, Mr. A. A. Jensen was chief mason, the machinery was to be put up forthwith and worked by Messrs. Sykes and Norton.

The following are from the *Salt Lake Herald* to Jan. 3—

The U. P. works at Evanston had been suspended for the winter.

Hugh White had sold out his Southern Stage line to Gilmer and Salisbury.

Brother Isaac Groo and son started for the States, Dec. 18, to visit their relatives.

Archie Livingston and Sandie Watson assaulted and badly injured Chief of Police Burt.

Judge McKean opened the Supreme Court Dec. 20, and adjourned it until after the holidays.

Mr. James Townsend, of the Townsend House, was making a two story addition of 70 by 33 feet, forming a west wing, ready for next summer's visitors.

Bishop W. Budge wrote from Paris, Rich County, Dec. 20, that the Logan Cañon road was the best mountain road he knew of for summer travel, but he thought it impossible to keep it open in the winter without almost constant travel.

Gen. C. C. Rich reported the people of Bear Lake enjoying themselves with sleighing, parties, lectures, and other winter entertainments, peace, plenty, and happiness prevailing. The Bear Lakers were getting up a petition to have their mail carried via Evanston and Soda Springs.

In the 1st Ward the F. R. S. had a meeting Jan. 3; the Sunday scholars had a party with music, songs, dialogues, and recitations in the evening; the next evening they had a dance, Messrs. Duncan, Chase, and Campbell furnishing gratuitous music. Other meetings and parties were to follow the same week.

The *Herald* compliments G. C. Rand, Esq., the Boston publisher, writing in the Newton (Mass.) *Journal*, and Col. Saxe, brother to the poet, John G. Saxe, Col. Saxe connected with the Troy (N.Y.) *Press*, as honest correspondents, fairminded and intelligent gentlemen, who found in Utah, as they say, not their ideal of perfection, they have not found that anywhere yet, but "much to commend and speak kindly of—a lovely valley surrounded with a bulwark of mountains, a generous soil, a salubrious climate, mineral resources, an industrious, moral, sober, and orderly community, and the broad and stable foundation of a prosperous commonwealth," and they "nothing extenuate nor set down aught in malice."

Talk of Peace.—The Franco-German War is supposed to be at an end. The people of the two countries, having become pretty well weary of the refined business of butchering each other, at least the citizens of Paris, and largely the people of France, having found themselves incapacitated for standing up to the delicate work much longer, that city capitulated Jan. 28, and the German army entered the surrounding forts, an armistice between the two nations having been concluded for three weeks, within the first fortnight of which a French National Assembly is to assemble at Bordeaux to consider what further shall be done. If peace should not ensue, the Germans "will resort to extreme measures," and the French to "war to the bitter end."

Then and Now.—It has been over and over again maintained of late years by devout and learned men that, if the Apostles were to rise from the dead, and, all difficulties of language being surmounted, to walk into our churches and chapels and hear the sermons, they would not have the remotest idea of the religion of the preachers; so wildly would they find their own teaching travestied by the ingenious efforts of successive generations of theologians. But "the masses" and the middle classes who go to church and chapel form the bulk of the population of Europe and America; and if all this is even a remote approximation to the truth, what a picture does it make!—"Illustrated Times."

Mr. Wm. D. Roberts, delegate from Utah to the Bee Convention at Indianapolis, Dec. 22, 23, was very kindly treated, and he enlightened the convention upon bee culture in Utah.